Annales – Paragraphs in Separate Pages with Marx and Music hopefully
By Shomit Sirohi

Introduction

Following are reconstructions of course of a few arguments. But it is meant to be read as scientific materialism in the sense of even Canguilheim and Bachelard that Althusser recommends a lot but we preferred Spinoza they argue.

Now music is the best metaphor to capture it – merge it with statistics they finally conclude like the whole French structuralism – create models instead – this is called the French Annales point actually – make life scientific.

Living in health, then is Cornel West and Sirohi who come in again – read this as our contribution which is actually for them just science. We mean lets join a health argument.

Contextualise all this banter and such things with –

I. Beautiful Landscapes of architectural Piazzos.
II. Everyday Labour and Life
III. Financial arguments are finally Marx's capital
IV. Argue only Marx.

I. Rural French politics and Festivals

A lot of France is rural still and has a rural dynamic which then is a simple national history – the rural settlers are what is called feudalist manorial structures which led to absolutism which then is irrelevant for Braudel. He means keep it more scientific than this.

France though has then cities and also towns which are integrated but the rural countryside is excluded and poor in a long development of financial Fance, which goes with EU and American trade which then is a short history of the poorer idea of science – which begins history.

II. Wheels of Commerce – A Debate with Braudel and Wallerstein, and the Young Arrighi in 1989

In fact we develop commerce in wheels we decide which is about the whole project to come up. I mean one wheel is then financial cycles in Genoa – now we see it as wheels which includes the geometry of the history of wheels in even Greece.

III. Statistics

Now it will be musical for black people – we call this Poincare conjecture which is just daily life lived well which becomes complex like symphony (unscientific) and jazz (scientific) which then articulates the whole project actually.

Yes we are only statisticians.
Annales Favourites –

Quantity of course not quality alone – but as this -

PROP. XIX. God, and all the attributes of God, are eternal.

Proof.—God (by Def. vi.) is substance, which (by Prop. xi.) necessarily exists, that is (by Prop. vii.) existence appertains to its nature, or (what is the same thing) follows from its definition; therefore, God is eternal (by Def. viii.). Further, by the attributes of God we must understand that which (by Def. iv.) expresses the essence of the divine substance—in other words, that which appertains to substance: that, I say, should be involved in the attributes of substance. Now eternity appertains to the nature of substance (as I have already shown in Prop. vii.); therefore, eternity must appertain to each of the attributes, and thus all are eternal. Q.E.D.

Note.—This proposition is also evident from the manner in which (in Prop. xi.) I demonstrated the existence of God; it is evident, I repeat, from that proof, that the existence of God, like his essence, is an eternal truth. Further (in Prop. xix. of my "Principles of the Cartesian Philosophy"), I have proved the eternity of God, in another manner, which I need not here repeat.

PROP. XX. The existence of God and his essence are one and the same.

Proof.—God (by the last Prop.) and all his attributes are eternal, that is (by Def. viii.) each of his attributes expresses existence. Therefore the same attributes of God which explain his eternal essence, explain at the same time his eternal existence—in other words, that which constitutes God's essence constitutes at the same time his existence. Wherefore God's existence and God's essence are one and the same. Q.E.D.

Coroll. I.—Hence it follows that God's existence, like his essence, is an eternal truth.

Coroll. II—Secondly, it follows that God, and all the attributes of God, are unchangeable. For if they could be changed in respect to existence, they must also be able to be changed in respect to essence—that is, obviously, be changed from true to false, which is absurd.

PROP. XXI. All things which follow from the absolute nature of any attribute of God must always exist and be infinite, or, in other words, are eternal and infinite through the said attribute.

Modal Logic –

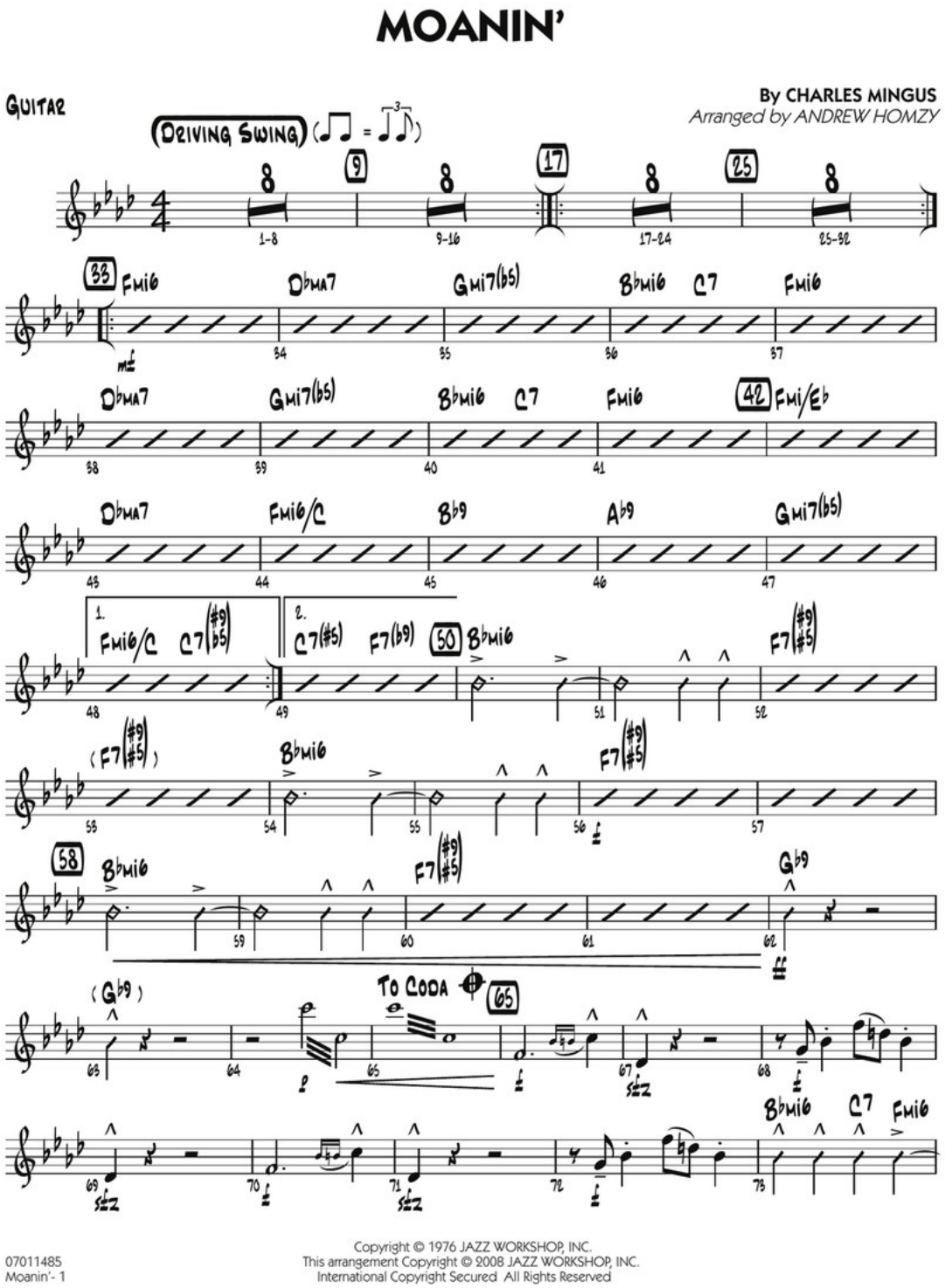
Review – which is generally capturing aletheic which is wrong and Kripke which is correct but to be more interested we mean simple Spinozan modal logics in this review – like a process of the attribute mainly – conjunctures in place – small histories such stories. Which become a Wheel.

Many philosophers recognize the importance of modal logic, broadly construed, in contemporary philosophical discourse. Beyond aletheic modalities (e.g., necessity, possibility), notions of tense, place, provability, propositional attitudes, and much more are often understood along "modal logic" lines, or at least along "intensional semantics" lines. While there are a few good modal logic textbooks already available, there's certainly room for more -- at least in the opinion of this reviewer.

Music for the rest –

Developments after developments – of each note staff logic then compared to Spinoza and made Marx basically then articulate these days

Annales argues with Sirohian sketches, arcs and even analyses and jottings of journalism and history – that can be the beautiful also Banaji and Anderson histories.

Other stuff is better Story of Philosophy and Heidegger introductions to be also added.

Final Point –

Cover designing not words – and add linguistics from Sirohi capture it as a French abstract speculative gauging right – like it says add some Lacan and Milner as well – which is elliptical wrong moves we make with this as designing – Cornel West for jazzing with it in black rights language – now just make it united – French capitalism is actually about one desing says – national identity which then becomes in mathematics and statistics related to the abstract labour and abstract capital of America basically doing this Surplus trade stuff. And we might say in French linguistics they are making money which is then abstract stuff that is called actually American idealism that is really the thing – the French just rip off their people and that is national identity making Audiard and all out of it.